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The Bombay Guardian.

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VOL. XV.—New Series. 8 SATURDAY, JANUARY 1, 1870. No. 8 [No. 43

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—Our contemporaries describe the Christmas decorations at St. Thomas's Cathedral. "A beautifully painted cross in red and blue over the Communion table, nearly filling the window; a gilt star 18 inches in diameter; garlands; candlesticks; a shield bearing the figure of a pelican feeding her young with her blood; another with a representation of a Lamb, bearing a cross-marked banner; white crosses on red grounds; needle-work crosses." The ministers, we are told, carefully turned their faces to the east and their backs to the congregation. We know of one family, at least, who have resolved, in consequence of what they witnessed there on Saturday, to turn their backs on St. Thomas's for the future, though they have been for years regular members of the congregation.

—Many who remember what Trinity Chapel once was, will read with astonishment the following from the *Church Review* giving an account of what went on in "Holy Trinity" on Christmas Eve:

"After the Third Collect, the incumbent (Rev. C. Gilder) gave out that there would be a short interval for silent prayer and meditation, for which purpose the Clergy and Choir [illegible] to their respective vestries. As the last strokes of the clock announcing midnight died away, the procession (singing the grand old 'Adeste fideles') re-entered the church in the following order. The two wardens bearing their cross-mounted staves of office, the choir boys and men in cassocks and surplices two and two, the ceremonaries, the two lay-servers, the clergy, [23 in all]. The Service of the Holy Eucharist was then proceeded with, the Rev. C. Gilder being celebrant, the music being principally Helmore's adaptation of Merbecke; immediately after the Benediction a Solemn 'Te Deum' was sung in front of the Altar by two cantors attended by the two lay-servers."

—The Rev. Dr. Mitchell has left for Calcutta. The Rev. Mr. Ellis, senior missionary of the Free Church, is leaving for England, and Dr. Mitchell will take his place for a twelve-month, after which he expects to return to Bombay and resume his mission work here.

—It is expected that the Duke of Edinburgh will visit Bombay about the 10th of March.

—Our Indo-European telegraph has been for three months little better than a delusion and a snare. Happily, it seems to have righted itself before the end of 1869, and telegrams are now coming through in 24 hours.

—Scindia has been giving about £1,000 to the different hospitals, asylums and schools of Calcutta. The *Englishman* gives him the following certificate. "This unsectarian generosity may possibly not satisfy Exeter Hall, but the Maharajah may rest assured that in the estimation of every man whose opinion is worth having, good deeds will be held to be the best possible evidence of a good heart and noble sympathies." The vacillations of 1857 are condoned.

At the various weekly meetings held in connection with different churches, or otherwise, in Bombay, the privilege of uniting with the people of God in all parts of the world in prayer for the objects mentioned in the Circular of the Evangelical Alliance, will not be forgotten during the coming week. There will be in addition meetings at 7½ in the morning as follows:

St. Andrew's Church: Monday, Wednesday and Friday.

Bible Society's Rooms: Tuesday, Thursday and Saturday.

Church Mission House, Girgaum: Monday, Wednesday and Friday.

American Mission House, Byculla: Tuesday, Thursday and Saturday.

Rev. Dr. Wilson's, Malabar Hill: Tuesday, Thursday and Saturday.

There will also be a meeting in the Money School, Tuesday evening at 8 o'clock; and another at the same place, on Friday at 5 P. M.

A friend has kindly favored us with the following notice of the ordination of the Rev. Mr. Small, at Poona, on Tuesday last:

"The Rev. John Small was ordained to the [illegible] last night in St. Andrew's Church (the Rev. Mr. Paton's). His trial discourses heard in the forenoon, received the highest praise and were sustained with cordial approbation. His Marathi discourse in particular called forth the highest encomiums from Dr. Wilson and Dr. Murray Mitchell for its simplicity, idiomatic purity and excellent pronunciation. The Presbytery, accompanied with brethren from other denominations and a large congregation, met at five o'clock in the afternoon for the ordination services. The Rev. W. Dixon from Surat began the services with praise and prayer and was followed by Dr. Wilson, who delivered an excellent discourse on,—'We preach Christ crucified.' The sermon was exceedingly able and well adapted to the place and time, as it bore mainly on the atonement and met from Scripture the arguments advanced by the Broad Church against this doctrine as maintained by the standards of the Evangelical Churches. After the sermon the ordination vows were put to Mr. Small, which were readily and modestly answered. After the ordination prayer, accompanied with the laying on of hands, Dr. Mitchell addressed Mr. Small on the duties and trials of his work, with much feeling and eloquence. The Rev. L. Bissell then concluded with prayer, and after the benediction by Dr. Wilson the right hand of fellowship was given by the brethren to the newly ordained Minister. Throughout, the services were of a most solemn and interesting character, and the brotherly feeling manifested on the occasion deserves particular mention. Mr. Small was ordained to the ministry of the Free Church in a Church of the Established Church of Scotland. The Irish and American Presbyterian Churches were represented by Mr. Dixon and Mr. Bissell, respectively, who took part in the ordination services, realizing the wish often expressed, that whatever the differences may be which we have amongst ourselves, they ought in this country, as much as possible, to be kept out of sight, and those principles in which we agree, be made the instrument of co-operation as often as opportunity permits.

"The Free Church Mission in this Presidency is to be congratulated on the addition of Mr. Small to its staff of ordained missionaries, and it is earnestly to be hoped he may be long spared to labour in the sphere he now so worthily fills."

We have been favored with a copy of the *Oriental Press* Sheet Almanac for 1870, handsomely mounted. It contains the usual information concerning the year, with a brief directory of Merchants' and Government Offices, Postal rates &c., and is well adapted for counting rooms.

A soldier named James Maddin was executed at Deesa in March 1834, for insubordination. A copy of a letter written by him to his parents on the morning of his execution, has come into our hands and we give it a place in our columns. The copy was taken at the time by Mr. P. Myatt, who was then Line Sergeant in the same Regiment. It is yellow with age. Our readers will observe that this poor man was enabled in his last hours to lay hold of the invitations and promises of the Gospel, which are as free and full to the chief of sinners as to any. The letter shows very strikingly the power of the Gospel to elevate and bless the soul, even when about to suffer the extreme penalty of the law. The same Saviour who gave the dying thief the promise of an abundant entrance into his heavenly kingdom, gave to this James Maddin an assured hope of the same heavenly inheritance. How many there are who are familiar with the promises of the Gospel, who are diligently, it may be, seeking to comply with its requirements, who yet come short of the peace and joy which this man had on the eve of his execution. What is the explanation of this? Are we to account for it by a reference to the sovereignty of God? Not so. The man was in a position to realize his utter unworthiness, sinfulness and helplessness; he was not tempted to rely upon any supposed goodness of his own; he felt intensely his need; it was salvation by grace or perdition with him. He found the Gospel just what he needed. It proffered him the love of God, just as he was, for the sake of Him who bore our sins in his own body on the cross. He was not tempted to seek peace by mixing his own merit with Christ's. The gift of God is eternal life, and he just accepted what God freely offered. They of whom we speak fail to recognize the simplicity of God's plan; do not see their own utter sinfulness and helplessness, nor the all-sufficiency of Christ, and fancy that they can only appropriate the grace of God in a proportion corresponding to their service. The parable of the two debtors spoken by our Lord in the house of Simon the Pharisee, tells the whole story. If they could only see themselves to be condemned sinners, obnoxious to a judgment more terrible than any decreed by an earthly court, and in need of grace corresponding to their sin (not their righteousness) they would soon discover that

grace and be enabled to rejoice with unqualified joy, and along with the grace they would receive strength to pursue God's path and live to his glory.

On the "Twelve Days' Mission" the *Daily Telegraph* says:

"Granted that the Ritualists have offended in the matter of incense or genuflexion, we have before us the fact, not to be gainsaid, that they have reached the lower strata of the population as those levels were never reached before, except by the Wesleyans and a few other Dissenting schools. To the poor the Gospel is preached—to the very poor."

The Wesleyans and a few other Dissenting schools. How—any other? Add the Baptists, Independents and Presbyterians, and you have about half the entire religious people of England. The idea that the lower strata were never reached before as they have been by this spasmodic experiment with candles and vestments, is simply absurd. A far larger number than were engaged in carrying on this twelve days' mission, have been for ten years engaged in a 365 days' mission among the very poorest of London. There is no class of persons there, not even thieves and tramps and prostitutes, who have not been sought out, gathered together, fed, preached to, and labored for with all self-denial and earnestness. From time to time we have given our readers records of these remarkable enterprizes of Christian love. For the most part there has been in connection with these no such ostentation or bid for notoriety as would bring them to the notice of the secular press. A vast deal of course remains to be done. But it is nothing less than absurd for the *Telegraph* to speak of this Ritualistic Mission as the beginning of the preaching of the Gospel to London's poorest.

To the poor the Gospel is preached, said our Lord to the messengers of John. How was it preached? By shows and processions and gorgeous costumes and symbols and pictures and candles and wands and garlands and all manner of prettinesses in dress and posture and color? We trow not. And is this a time for dilettantism in religion and histrionic worship? When infidelity is in high places, and the meek and lowly followers of Christ may almost be counted on one's fingers, and when the ends of the world are being brought together, and the fulness of times seems to be come, when Rome is lifting her head and expecting till England be made her footstool, and when we may hourly look for the prophecied wrath of the Lamb?

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SATURDAY, JANUARY 1, 1870.

A MODERN PILGRIM.

"It seems to me to be absolutely impossible for any man to be certain that he has held direct communication with God." This is from a book entitled "The Pilgrim and the Shrine." The remark is immediately preceded by the suggestion that what produced Paul's conversion near Damascus was a sunstroke. On the next page he says that the account of Abraham's putting Isaac on the altar 'was written to inculcate the duty of unquestioning obedience to whatever might be deemed a divine command, without making oneself a judge of the propriety of the action, and written therefore *with an object* [illegible] *purpose*.' 'The principles of our nature are for us the only sure revelation.'

The principles of man's nature: has man obeyed them or has he not? If the answer is that he has not obeyed them, then it is evident that they are wanting in authority; and a revelation which is wanting in authority is virtually no revelation. If the answer is that men are habitually influenced by these principles, then we have only to survey the world as it has been and is, to see that this revelation is responsible for all the abominable idolatries and contemptible mythologies and degrading superstitions and atrocious oppressions and bloody strifes of men. We may judge of it by its fruits. It has led men in a good path or it has not. History tells us that it has led them in anything but a path of pleasantness and peace.

Ah well, but it is religion that is responsible for all this confusion and misery, replies our author. Yes, but you say that the only revelation is to be found in the principles of our nature. Man, according to your view, has made his own religions. What can have influenced him but the principles of his nature? This only sure revelation of yours is a tree with terribly evil fruits.

Man has unfortunately, you reply, forsaken his own best principles, and been led astray by superstition.

Then it is evident that man wants a more authoritative revelation than they furnish. If he had continued in purity and truth, we may suppose that he would have found in those principles, a sure and sufficient revelation of God's will. But he has fallen under the dominion of a selfish nature: his mind is darkened, his heart alienated, his highest principles and convictions are made powerless through sin: alas for him now if he has no surer revelation than he can find in himself.

But what shall we say to the opinion expressed that 'it is absolutely impossible for any man to be certain that he has held direct communication with God.' It amounts to this, that it is absolutely impossible for God so to communicate with man as that man shall know the communication to be from God. Any one man may so speak to another as to be identified as the speaker; but He that made all men and all minds cannot impart to them his will, so that they shall certainly know it to be his. What an extraordinary conception of God is this.

But does the writer really mean to say that it is impossible for any man to be certain that he has received a direct message from God? If ever man was certain of anything, Paul was certain that Christ had spoken to him near Jerusalem; if ever man gave evidence of a certain conviction, Paul gave evidence of his. A certainty may be said to be well evidenced, when a man begins by suffering the loss of every thing that he held valuable, in attestation of it, identifies himself with those whom he had hated and despised, renounces the cherished idea of his own righteousness, and for thirty years runs the gauntlet of all the injuries that men can inflict. If ever man was certain Paul was certain that he heard the voice of Jesus, was struck blind, was restored three days after by the instrumentality of [illegible] received the gift of the Holy Ghost from heaven.

What then does the author mean? It is [illegible]

great consequence. A man who believes that we owe one half the New Testament to a sunstroke, may naturally be expected to entertain some other unreasonable opinions.

Upon ordinary topics he writes very sensibly and agreeably. But his dislike to orthodoxy is constantly seeking utterance for itself. He had been destined to orders in the Church of England by his parents, and had so far committed himself to this vocation that the obligation was felt to be pressing; but this only had the effect of rousing into a keener antagonism to religion, his desire for unrestrained action. He says:

"Oaths, oaths, on all sides oaths. Oaths political and oaths ecclesiastical; all to maintain the existing fabric of opinion and custom. If they really believe that whatever is is best, and can be demonstrated to be so, why so anxious to bind men forcibly not to change it, unless to render all progress impossible? What can be more demoralizing than to make the very bread of whole classes depend upon their either suppressing their real opinions, or having none and acting a sham instead."

We can to some extent sympathize with this. Religion has no need of oaths and conventional devices, nor does she wish men's liberty to be shackled before her claims are presented. 'His people shall be willing in the day of his power,' the Messianic psalm tells us.

Strange to say, one of the most universal principles of man's nature has been ignored by this author. So far from receiving it as a revelation he gives it the lie point blank. It is that principle of our nature by which we are compelled to recognize the existence of sin in ourselves and to condemn ourselves for it. The testimony of men of all tribes and tongues, of all periods, of all degrees of culture and [illegible] is one on this point. The voice of man tells him that he does wrong, that he does it of his own choice, in opposition to God, unnecessarily and unreasonably. It testifies that the law of God is good and promotive of happiness, and that the breaking of it is guilt and involves misery. But this writer in his frenzied hate of Christianity is so carried headlong that he even denies this testimony of his darling nature. He does not hesitate to lay at the door of God the responsibility of all that man is and does. If there is sin, then it must have been God's choice. The next step beyond this is to question the existence of God; and that step is taken. He can find no sufficient evidence of a God, distinct from Nature.

He tells us in one place that Bayley's poem of Festus is his Bible. He has an unbounded admiration for Carlyle's Hero-worship, and for Emerson's writings. Calvinism he says is demon-worship; and one of the most conspicuous doctrines of the Bible, the doctrine namely that Christ, the Just died for the unjust makes a friend of God. More ribald blasphemy is not found in Tom Payne's writings; yet it is here blended and interfused with pleasing and poetical descriptions of nature and amiable accounts of fellow-travelers and interesting glimpses of himself as a martyr for his opinions; so that many who would have been shocked at the infidelity, are led to read it and sometimes perhaps to drink the poison of it.

The Pilgrim visits one of the South Sea Islands, falls in with a child of nature, a convert to Christianity, a half naked girl of 15, whom he makes his companion during his stay, wandering about with her in solitary [illegible] takes captive her affections, then basely

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forsakes her as not of sufficient culture to make him happy. Then he pours out the violence of his wrath upon the missionaries, so narrow-minded that they could not see how much there was of good in the idolatry which they banished. Conversion is something he is of course bound to hate by his creed. Here is his grand argument: "Each man should be himself, not the copy of another, however admirable in his line that other may be. And so with races of men. I know you say every one ought to try to be like Christ. No doubt, but not as you mean. Rather in being his own best; in acting up to the best he finds in him, even as Christ did. Truly you cannot find a better example. As he acted out his own character, so ought we to act out ours; to be true and natural and not ape others." What a pity that missionaries took the Gospel to the ancient Britons, Picts and Angles.

Why notice such an outrageously bad book? For the reason that it is read and has a place in our public libraries. It is well to know for what sort of pabulum our rationalists are preparing their disciples. This man has gone further than others; others are following at a respectful distance.

THE AMENS OF CHRIST.—LX.

VERILY, *verily, I say unto thee, When thou wast young thou girdedst thyself and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee and carry thee whither thou wouldest not.* John XXI. 18.

An explanation of the words is given by the evangelist: 'This spake he signifying by what death he should glorify God.' And Peter seems to have so understood it; for presently he says, pointing to John, 'What about this one?' Peter was very ready to ask questions, and they were not always the most pertinent. Jesus answered, If I will that he tarry till I come what is that to thee? Should I concede him that privilege, would that be a reason for thee to be the less content with the honor granted thee, the privilege of dying for me? Peter gives the merest glance at the boon bestowed upon him and is all eagerness to know what his brother apostle is to get. Look well at what has been given thee, Peter. As Jesus, from the very outset of his ministry foresaw the cross always before him, and knew that every step was bringing him nearer to it, so it was now the privilege of Peter to know that there was a cross before him. He would live many years, and would be enabled to continue stedfast, immovable in the work of the Lord, his treacherous nature should not get the victory over him, the prophecy of his name should be fulfilled, he should be a living stone built upon the stone of life, the Rock of ages, and would seal the testimony of his prolonged discipleship by suffering crucifixion at the hands of Christ's enemies.

Jesus had seen fit to refer in a very solemn yet loving manner to the thrice-repeated sin of Peter by the thrice-uttered question, Lovest thou me? It was of the utmost importance that Peter should never forget how very near Satan had come to get the complete mastery of him. The bond of faith that kept him in communication with Jesus was attenuated to a spider-thread, when he declared with imprecations, calling God to witness his lie, that he knew not Jesus of Nazareth. What a dreadful prospect opened before him when he thought of going forth with such a nature to fight the battle of life. Jesus away in the heavens, how reasonably might the adversary expect, in some opportune hour, to break that spider-thread of faith. Would it help him in any way to forget that terrible lapse? Peter would fain forget it. He had wept bitterly; but his was not a nature that cared to carry such a burden; he needed to turn to something more cheering. Ah, Peter, forget that shameful hour at thy peril; whatever else thou forgettest forget not this. The recollection of thy weakness shall be thy strength. Peter could not fail to see that our Lord had the thing in mind when he thrice asked him, Lovest thou me more than these do? These may forsake thee, I will not; my love to thee is such that I am ready to face the utmost hostility of man; this was what he had said. What sayest thou now Peter, of that love of thine? Is there not something better than saying? What thy Lord wants now, is not a declaration in words. We have had enough of this. Ah, if I only had some opportunity of proving my love, of doing or suffering for Christ. But alas, the opportunity is gone. Jesus has left the world, and the world has washed its hands of him and his. At rare intervals he reveals himself to us for a few minutes. The time has gone by when I could give him proof of my attachment. A glorious opportunity was given and shamefully let slip. Under the circumstances, what can I do better than try to forget my shameful fall?

But this is thy mistake, Peter. Better opportunities of showing thy love to Jesus were never present. Dost thou not remember this word: Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me? There are many in all these villages, upon all these mountains, who have a faith in Jesus as feeble as thine lately was; the smoking flax is ready to be quenched; the bruised reed is ready to be broken; the tidings of the death of Jesus have carried confusion and dismay to their hearts; shall their poor faith go out in everlasting night? Have you not that which would prove an unspeakable consolation to them? Why should you not be telling them that the crucified Jesus is alive for evermore, that you have seen him, spoken with him? Go feed his lambs. Though the great Shepherd is departing, there is for you, as for all the apostles, a shepherdship. He washed your feet the other day; you may not now wash his, neither may you, like Mary, anoint his head with precious ointment; but the way to his heart is before you; look after his scattered flock. Follow me. I have left you an example, and I commit to you my work.

The last 'verily, verily' flings itself over the entire life of Peter, and never leaves him till his breath leaves him. He had been willing to show his love to Jesus by dying for him, but had been taken in the trap of his own wretched selfishness. Well, he shall have this privilege; but only after he has had, through many years, the equal privilege of glorifying Christ by ministering to the flock of Christ. For thirty years or more death should have no power over him; he should be compassed about by the prophecy of Christ, so that his enemies should not prevail to take away his life; but he should not continue till the coming of Christ; others might indulge this hope, he could not. We find him at last writing in his second epistle, 'Shortly I must put off this my tabernacle, even as our Lord Jesus Christ has showed me.'

Thou wouldest not; thou wouldest; the latter explains the former. Peter, when the time came for him to suffer, was not unwilling to die. Our Lord does not teach that he would die unwillingly; but simply that there would be a privation of liberty; he should be under the control of others. In his younger days he had liberty, with respect to men; he could gird his fisher's coat upon him and go a fishing, without asking permission from men. But he would eventually fall into the hands of his enemies. The ordinary reader can see this, and there would be no occasion for mentioning it, if commentators had not a passion for obscuring that which is plain.

What effect did it have upon Peter, to know that he should endure unto the end? Did it make him careless? Some say that the doctrine of election, the belief that one's salvation is assured, will have this effect. Yes, upon those who have no right to believe it. Peter lived a life of genuine consecration to Christ, seeking in all things to be holy as God is holy. And the elect, in like manner, make their calling and election sure. Their faith is not in a future Christ, but in a present One, making them meet to be partakers of the inheritance of the saints in light.

WHAT IS TRUTH?

Ye must be born again. (John III. 7.) This discourse with Nicodemus stands almost at the beginning of our Lord's teaching. The Sermon on the Mount came later. Jesus hastens to impress upon this ruler of the Jews that in order to understand the things of the kingdom of God, it was absolutely necessary that he and his class should be born again. That which is born of the flesh is flesh; the nature that we inherit from our fathers is not capable of apprehending those things. The work of the Spirit can only be understood by those who are born of the Spirit, who have been formed anew from above by the operation of the Holy Spirit. The statement is not made concerning the heathen; it is addressed to Jews, even to a ruler of the Jews, a member of the Sanhedrim. Except a man be born of water and of the Spirit, is one form in which our Lord states it. The expression seems to connect itself with the teaching of John. He shall baptize you with the Holy Ghost. There must be a public confession of Christ, an open identification of oneself with his cause; he that shrank from this excluded himself from that kingdom; but it was only the Spirit of God who could now create the heart and introduce a man into the kingdom of God. That which is born of the Spirit is Spirit; accordingly, the new-born ones are children of God. Let us hear then what Jesus, the anointed Son of God, tells us of men. He most distinctly declares that they are not the children of God and cannot be until they have been regenerated by the Spirit of God. As they are by nature, they are not the children of God, he made them it is true, but there is a foreign element in them, and that element rules in them; that element is sin. They are 'children of disobedience,' 'children of wrath,' or, as it is put in this very chapter, the wrath of God abideth on them. Christ knew what was in man; he came into this world empowered of God not only to reveal God, but to tell the truth about man; and here we find him at once grappling with one of the most universal errors of men, that sin is not apostasy. He reaffirms the sentence that the adversary contradicted in paradise, that disobedience is death, men are dead in trespasses and sins, and only a new birth from above can give them life.

No man hath ascended up to heaven, but he that came down from heaven, even the Son of Man who is in heaven. (John III. 13.) No one has gone up from earth to heaven to bring back a report of it. All admit that this was never done in the body. But how many there are who affirm that there is

no need for heaven to stoop to earth, supernaturally, in the way of a revelation, and that man is able of himself to find out the will of heaven, the laws of heaven, the way of life. The reason of man scales all heights, measuring the distance of the fixed stars even, and why should it not find out for itself the grand essentials of religion? Christ tells us why. Ye must be born again; you are morally and spiritually dead; your intellects may do you good service in matters that do not touch your relations to God; your reason, lofty as it is, pays tribute to your deceitful heart and takes its mandates from it, in matters pertaining to your position before God; that which is born of the flesh is flesh, that which is born of the Spirit is spirit.

And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth on him should not perish, but have eternal life. (14, 15.) The new birth of the sinner is necessary that he may have life. But with a view to the communication of this life, it is necessary that the Son of Man be lifted up as the serpent was lifted up by Moses. That was not a living serpent put to death; but a brazen serpent, the likeness of the serpent. It is not certain that Nicodemus would gather from these words, or from anything in this discourse, that the Son of Man was to die; it is not likely he would think of a cross. But the words plainly teach that life comes to sinners through the Son of Man; not merely through his advent, but through his lifting up; and not merely through the lifting up, but through faith in him thus lifted up. Personal meritoriousness has nothing to do with the healing of the Israelites; one might be a man of respectability like Nicodemus, another a deep-dyed sinner, both were equally affected by the bite of the serpent, both looked in faith and both were healed. It was faith in God who through Moses had instituted this singular method of deliverance, the reasons for which were only known to himself; and according to their faith it was unto them. They who declined looking until they should understand the reasons for such a method, perished. And so all who should refuse to believe on the Son of Man, lifted up in the likeness of sinful flesh and made sin (treated as sin) for us, perished in their sins. This is not a way of life but the one way of life. And this faith in the uplifted Son of Man is that by which we pass from death to life and is that by which we are born again, born from above, constituted sons of God. Are we first regenerated, and do we then believe? Or do we first believe and then become sons of God? Here is a passage which seems to teach this last: 'To as many as received him to them gave he power to become the sons of God, even to those that believe on his name;' but the evangelist adds immediately, 'who (those namely who thus believe) were born of God.' If by faith we receive life, then before faith we had no life, no sonship. Born of the incorruptible word, says Peter, but it is only by faith that this word is efficacious in the heart. The new birth without which we cannot see the kingdom of God, is not a complete transformation of character, but the germ of a new and true life, issuing in such a transformation.

For God so loved the world that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life. (16.) God so loves the world that it is not possible that any should perish, is man's Gospel. A prize is offered in these days to the one who shall most successfully teach the art of thus converting the words of Christ into those of the Gospel of this age. So a prize was offered by the high-priests, when Christ was in their hands, to the false witness that should most plausibly swear away his life. But God forbid that we should know any other God than He whom Christ revealed. Men perish because they are under the wrath of God, and would not perish if there were no wrath. There is something in his character which demands wrath for sin; it is an essential perfection of the Godhead that expresses itself in wrath against the sinner, even in wrath that pronounces a sentence of eternal condemnation. But besides this perfection of the Godhead there is another that seeks the salvation of the sinner; it may not seek it to the prejudice or contempt of the first perfection, the holiness of God, but it seeks it nevertheless; and the wisdom of God has found the marvellous way of reconciling the diverse demands of these diverse perfections. God does not recal his law and repent of having affixed penalties to it, and say to the sinner, 'Though you have sinned, no matter, I cannot find it in my heart to cast you off, you are my son, please accept of my forgiveness, my help and my teaching.' No, God so loved the world that he gave his only-begotten Son that whosoever believeth in him should not perish. There is a profound display of divine love, but it does not *of itself* make certain the salvation of any. Suppose that none believed; 'who hath believed our report?' 'no man receiveth our testimony,' has often been said; suppose it had always been strictly so, and no man had believed; then no man had been saved; all had perished; yet the grand truth would have remained unimpeached, God so loved the world that he gave his only-begotten Son that whosoever believeth should not perish. This infinite love is every day offered and every day rejected, all over the world; yet it is none the less infinite love. There has been enough of divine love in the world all along to save all the world. What man wants is that God should throw his holiness overboard, and he refuses to believe in love that does not take this form. But it is the violation of God's holy law that has filled the earth with misery, and God will not imitate man the sinner by declaring against holiness and consenting to be different from himself, to be, in fact, the sinner's convert. This little word 'so' then is of vast importance; it is the keystone of the Gospel arch. God so loves the world as the cross declares; by surrendering his Son to death and offering salvation to all who believe on him. Herein is love, that God in his love gave his Son to be a propitiation for our sins and for those of the whole world.

ABOUT CHRISTMAS.

(Communicated.)

In the *Indian Church Review* of the 23rd December was an article entitled "Christmas Eve." The assumption in this article is that Christmas, that is the 25th December, is really and truly the anniversary of the Nativity, and that the Church has some tremendous obligation laid upon her to reverence that day with extraordinary sanctity. We propose therefore to give a short account of the feast of Christmas.

The origin of this festival is ecclesiastical, and certainly of very ancient date. The particular year of its first institution is, however, unknown, nor can anything be more accurately discovered regarding it than that it was first introduced about the middle of the 4th century of our era. The true reason for its introduction is a matter of dispute, and as it appears to us, can only be guessed at. There can be little doubt, however, that the festival was first considered as purely sacred and devoted to religious exercises. The object proposed in the observance of all sacred seasons was to call to mind the benefits of the Christian dispensation, to excite Christians to holy living, to offer thanks for providential mercies, and to aid in the cultivation of the Christian graces. The earliest of all the religious festivals which have now become in certain churches so numerous and baffling to the memory, was that of Easter, which was known in the days of Polycarp and was instituted in commemoration of the resurrection, and (as some say) the death of Christ. This feast was held of so great importance that it was made the beginning of the ecclesiastical year. It is known in the oldest extant writings of the Fathers as the Feast of the Resurrection. Next in point of time, came the feast of Whit-sunday (not the present feast of that name, which was not established for one or two centuries later) in commemoration of the descent of the Holy Spirit on the day of Pentecost, and lasting from Easter to the close of the seventh following week, during which time it was unlawful to fast.

Then came, in the 4th century, as has been already noticed, the feast of Christmas; and its introduction was followed by that of many others. So that in a very short time the Church was in observance of *six* high days of festival, whose import may be most briefly and clearly set forth by a quotation from Chrysostom:—"In six days" says he, "God executed all his works and rested on the seventh. So in these last days the divine Logos, who to save that which was lost in mercy became flesh, appointed festivals corresponding to the days of creation. The *first* is the Nativity in flesh; the second, the Epiphany (in commemoration of the dedication of Christ at his baptism); the third, the day of his Passion; the fourth the day of his glorious Resurrection; the fifth, his reception into heaven; the sixth the descent of the Holy Spirit; the seventh, the great day of general resurrection, which has no succession and no end.' These were the festivals of the *Western* Church. In the *Eastern* similar sacred seasons were also observed. In the latter church the Epiphany had its origin, and from it was promulgated to the Western. Christmas, on the other hand, was the creation of the Western Church, and from it was introduced into the Eastern, where, in consequence of their taking up the idea from a passage in Luke relative to Christ's baptism ("Jesus began to be about 30 years of age") that his birth and baptism occurred on the same day of the month, Christmas and the Epiphany became connected together and finally merged into each other; whilst in the Western or Latin Church, these two festivals retained their primitive distinction.

From all this it appears that the feast of Christmas sprang up in the Latin Church in the 4th century, and was gradually extended to the Greek or Eastern as a sacred religious season of Christian observance.

As to the object in view in the invention and observance of Christmas, to which we have only incidentally alluded, there are many and curious opinions. A tradition, had been current in the early church that the Nativity took place sometime in autumn, or at any rate, before the close of the year. Exactly at this season the *Saturnalia*—a series of pagan festivities—were held in honour of the god of husbandry, and these celebrations presented many facilities for their being ennobled into Christian observances. Their import readily admitted of being spiritualised, and with very slight changes they could be transferred into a Christian sense and suited to Christian views and sentiments. The *Saturnalia* represented the peaceful times of the golden age, and abolished for a while the distinctions of ranks, the distance between the slave and the free man. This could easily be transferred to Christianity, which, through the reconciliation and renewed fellowship between God and man, had introduced the true golden age, representing the equality of all men in the sight of God, and had brought the like liberty as well to the free as to the bound.

Then came the custom among the pagans of making presents, which afterwards passed over to the Christmas festival and continues in connexion with it still. But the most curious analogy between the heathen rites and Christmas was in the festival of the shortest day, the winter solstice. At this point of the season the sun was considered by the pagans as born anew and about to return once more towards the north and to gather new strength and warmth and glory as he rose higher and higher toward the meridian. This naturally presented a transition to the Christian point of view, when Christ, the Sun of Righteousness, the sun of the spiritual world was compared to that of the material; and just as the darkness acquires its gloomiest hue when the sun is nearest, dispelling it, so when the darkness of heathenism and sin was most universally and most densely spread over the world, Christ the spiritual sun rose in all his splendour and illuminating power to scatter it and lead in a new day of excelling brightness.

From these considerations it will be observed that the feast of Christmas pointed, in some way or other, to Christ, as the founder of a new religion and the dispenser of those blessings of redemption which are capable of raising man higher than the height from which he had fallen. And as there had been already established, as we have seen, feasts in commemoration of the Redeemer's baptism and death, his resurrection and the fulfilment of his promise on the day of Pentecost, this new feast was instituted to celebrate the only other great event of his earthly mission, his Nativity.

From its establishment as a fixed feast Christmas was held for many years with peculiar sacredness and solemnity. On one occasion Chrysostom expressed his views regarding it in an urgent appeal to his congregation to join with him in its celebration. After asserting that this festivity was more venerable than any other relating to Christ, he adds:—"We do not give this festival the preference merely on this account, but because the transaction of this day was of all others the most stupendous. For that Christ, when once man, should die, was a thing of course; but that when He was God, he should be willing to become man, is beyond measure the most astonishing. Transported with this thought, St. Paul in rapture exclaims, 'without controversy great is the mystery of godliness; God was manifest in the flesh!' For this reason chiefly I love and venerate this day, and commend it to your consideration that

I may make you partakers of the same sentiments. I therefore pray and beseech you, come with all diligence and alacrity, every man first purifying his own house, to see the Lord wrapped in swaddling clothes and lying in a manger. Tremendous thought! O sight of wonder!"

We now turn to consider how it was that the day of the celebration of the Nativity was fixed upon as the 25th of December. We have already alluded to an ancient tradition which placed that event somewhere in the autumnal or winter months. In fact, for some time after the institution of Christmas the churches differed widely in the time of observing it. Some held it in the month of May, others in April, others in January and others in December. As we have already seen, the winter solstice was the occasion of a heathen festival, and for the reasons mentioned above, the Christians most probably adopted this season as the most suited to commemorate the birth of Christ; some indeed may have sincerely believed this to be the correct time, although it is not likely that shepherds would be watching their flocks by night in the open plain in the middle of winter. Whatever be the true reason, of one thing we are certain, that the 25th of December was appointed as the celebration of the Nativity by a decree of Council, including both the Latin and the Greek Churches, in the latter half of the 4th century. So that this particular month and day came to us sanctioned as correct by the practice of churches and of nations through a period of 1,500 years. We do not say there is no anachronism in this date. We believe with many of the ancient Fathers that even the *month* of our Lord's birth is altogether matter of speculation. Nevertheless we would not willingly change the date, even if a new voice should awake from the archives of history and tell us it is an error. Did we look upon Chirstmas as a sacred and holy season, enjoined upon us by heaven or by conscience, then we should gladly seek to correct the mistake, if there be one. But we are not so bound. We receive Christmas only as a national and social holiday, sanctioned and sweetened by the lapse of ages and happy memories of by-gone days.

(To be continued).

LETTER WRITTEN BEFORE EXECUTION.

Camp, near Deesa, 4th March 1834.

DEAR FATHER AND MOTHER,—I am in awful circumstances at this time, but dear father, do not be in the least uneasy when you receive this awful news from your affectionate son, James Maddin, and do not forget me to my wife and dear friends. I am in good health at present and I enjoy that comfort which the world can neither give nor take away, and I know that my Redeemer lives at God's right hand to intercede for me, and I believe that the Lord has blessed me with many great mercies. And while I am writing these few lines tears of sorrow run down my cheek, yet, at the same time my heart is filled with joy, at the Lord's goodness and mercy to me, for he might have cut me off at once and sent me to that place where hope never comes; and still the Lord blesses me with blessings innumerable, still I feel his presence with me in this awful situation. Dear friends, I hope the Lord is carrying on his work in your souls. I hope you will receive this awful news with Christian fortitude and resignation, for I am aware it is all for the best, for all things work together for good to them that fear the Lord. O praise the Lord for all his goodness and for his wonderful works, to the children of men, for I feel he is about my path, and as a wall of fire round about me, and I know that the Lord is doing great things for me at this time, for I feel his love shed abroad in my heart, which causes me to love all mankind, and I have great cause to bless the Lord that he has given me that charity to all mankind as to love all men, and I am enabled to love all men, but I love the Lord above all things. I am dead to the world, and the things of the world, and I believe that Jesus is mine and I am his. Here I am comforted, Jesus is mine and I am his, and I shall soon, I believe, be in eternity. I shall soon be with Jesus, which is far better. Dear friends, look to the Lord for his grace to enable you to receive this dreadful account, and at the same time bless the Lord for his goodness, that he has shown to me, while I was in confinement. In this situation, my time was spent, in reading and praying, and conversing with his people, and they were blessings to my soul, and he filled our hearts with such joy and peace. I know that I shall be where joys shall never end; there I shall see the King in all his beauty in a land that is not far off. Dear father and mother, I will relate to you my situation, and may God give you Christian fortitude to bear it. O pray for grace at this time of your trouble. This is a happy morning with me; at this moment, I feel happier than ever I did before. I may attempt to tell you my happiness, but neither pen nor tongue can tell you, so you see that you have no cause for grief on my account. Dear father and mother, I will relate to you what happened to me on the 15th of December 1833. I was warned for duty by a Corporal of my own company. I obeyed his command and completed his orders as far as I thought requisite; but, my dear friends, what an awful thing it is to be off our guard. I gave over my charge to the Corporal again; he ordered me to the same charge over again, and in an unguarded hour I said, I would not—that was a crime of itself without anything else. The next morning the Sergeant of my own company met me as I was going to parade; he asked me why I did not complete the charge that was given me. I was off my guard. I spoke very sharp to the Sergeant; further, my friends, I struck him, knocked him down and kicked him. I was immediately put in the guard room and a capital crime put against me for striking a man that was always respected above any sergeant in the regiment. But you must know that crimes must not go unpunished, and in a few days I was to be tried for life and death. I was waiting in the guard room in suspense until they warned me for trial. Satan was very busy in tempting me, not to allow any one to give me a character. I yielded to his suggestions, and would not allow any one. I was too stubborn. Then, friends, awful to say, I sat down and wrote a note which I insisted on being laid before the gentlemen of the court, in which I threatened the life of the sergeant, which I should no more have thought of doing than at the present time, and I am sure that I would not strike a child, much more a man. The court being closed I was waiting in the guard room in suspense until the first of March 1834, when I was warned to prepare for death and to be shot to death by musketry. It was awful when I heard it, as I had only four days and nights to live. Dear friends I was not long warned to prepare for my fate when the Lord sent kind friends to see me and converse with me about the things of eternity. Dear mother, do not be sorry for me as one without hope, for the Lord is my support and my comfort in this time of trouble. It is a blessing to me, for I'm going to be put in possession of a world of glory and I shall see the King in his beauty and enjoy him for ever and ever. Dear friends, officers came to visit me and they were a means of comfort and consolation to my soul, but in particular Major Drury, who has charge of my company. He is a blessed man, his visits were attended with divine blessings, and I am enabled to rejoice with joy unspeakable and full of glory, for I can say the Lord is my portion, saith my soul. Dear father, I went this morning before I was brought out in front of an assembled multitude, and it is wrote by your son James, but consider my dear friends what a blessing it is that I can say that I know that my Redeemer liveth, and he is waiting to receive my spirit when my body shall be upon the cold ground in the presence of all assembled. I know that my spirit will be with Jesus reaping the fruits of heaven there; I shall be singing for ever and ever the song of redeeming grace and dying love. Now, dear father and mother, be more urgent in prayer than ever you were, this is the wish of your dying son to you, my living parents. I am going a little before you, to enjoy that happiness, which if you are faithful, the Lord will bless you with, grace here and glory hereafter.

JAMES MADDIN.

This verse is part of his hymn the last night he was with us:

The hour of my departure's come,
I hear a voice that calls me home,
Now, O my God, let trouble cease,
And let thy servant die in peace.

Epitome of News.

SATURDAY, DECEMBER 25 1869.

—*Times of India*; Jaulna: "The Rev. Mr. Sheshadri, of the Free Church Mission, than whom no one takes a greater delight in carrying out works that have for their object the intellectual improvement of the public, intends opening at this place a Native General Library."

—The Bombay Branch of the Royal Asiatic Society has 363 members; 557 books were added to its library last year.

—Our contemporaries publish to-day the Lecture by Dr. Mitchell, referred to in our last. From the latter part of it, referring to Calcutta, we make the following extracts:

"The press is busy in Bengal. So is the press in Western India. The proportion of newspapers published here seems fully equal to that of Calcutta; but I believe that the production of vernacular books in Calcutta exceeds the production in Bombay. The men who have studied English in Calcutta do not neglect the vernacular, be that known to their credit; and the activity of mind as evinced in the publication of Bengali tales, novels, plays, and even poems, is really remarkable. Shortly before I left Calcutta, I read some poems written by a native lady; and so far as I could judge, they were very creditable in point of style, and certainly pure and feminine in sentiment. I am aware, as I said, your authorship both in Guzerathi and Marathi is creditable; but let me put it at least as a question, whether the Bengalis do not exceed you in this important point? What shall I say about that important matter—female education? Evidently, so far as the attendance of girls at school is concerned, you beat Calcutta. But it should be kept in mind that owing to Mohammedan influence, the females in Bengal are kept in far greater seclusion than those of Western India. Probably also the example of the Parsees has done the Hindoos good in this respect and gained more liberty for women. At any rate the difference is great; and the attendance of girls at school is by no means what it needs to be. But there is a remarkable movement in Calcutta that nearly, or wholly, compensates for this evil—I mean the Zenana movement. Many—yes multitudes of the Baboos yonder are most anxious to have their wives and daughters taught in their own homes; the demand exceeds the supply. Many of them pay well for the teaching. A quiet revolution is thus going on in many a Hindu family the effects of which must ere long appear. I look on the Zenana movement in Calcutta as one of the most powerful means now at work for the regeneration of India. All honour to those devoted women who have taken it up, and who persevere day by day for six or seven, or more hours, passing from one Zenana to another, in that burning climate—many of them in indifferent health.

"But now a few words on the religious state of educated men in Calcutta. The number of educated Christians is considerable. One thing about them is most pleasing. Those unhappy differences that exist in Christian churches reappear in India in a greatly mitigated form; the converts of all the Missions meet as brethren; they freely mingle in society and intermarry, and I do not despair of seeing one Indian church, at least one church in Bengal; at any rate I do not expect to see sectarian rancour separating Christian from Christian. The educated Bengali Christians are already, or will soon be, a distinct power in the land. The educated men who are not Christians are such as they are in Bombay. Comtism, from causes that could be stated, but which I need not state here, has some influence; and it is of course a most baneful influence. But the most distinctive feature of Calcutta religion is the Brahmo Somaj, which is now divided into two parties who stand in sharp antagonism, the Conservative and the Progressive Brahmos. From the former, though I respect its leaders, I expect little good; it is far too much linked to the traditions of the past. Its public worship, when I attended, was cold and formal. Of the progressive Brahmos, I think much more highly. You have seen and heard the most conspicuous man among them, Babu Keshub Chunder Sen. I am far from defending all he says and does: and especially I regard it as a deplorable mistake that he allowed his followers to fall at his feet and yield him a homage not easily distinguishable from worship. Yet the man appears to me thoroughly in earnest, and deeply devout. The ground he occupies is quite illogical; he ought either to advance or recede; but his mind is not one of high reasoning power, and he has all along been dominated by his feelings. The cravings of his soul may yet bring him on and make him

accept the faith which has been from the beginning the one faith of the Christian church; and if so, I should expect to see Babu Keshub exert an influence far beyond what he has yet exerted; certainly that remarkable eloquence of his would then kindle and thrill with emotions yet unknown. For to a deeply devotional nature like his, full Christianity is the only true satisfying faith. Meantime he and his friends denounce idolatry and caste, and refuse under any circumstances to countenance these things. For this all honour to them! For this is one of the most terrible evils we behold in India, and one of the most withering to the soul, that men who scorn idolatry and caste, yet still conform to the requirements of Hinduism. Eternal Truth forbids such conduct; it is treason against God, and treason against the cause of man."

—*Bombay Gazette*: "When Lord Palmerston called the Suez Canal Scheme 'the gratest bubble' of the age, and Robert Stephenson, then a member of the House, said it was a physical 'impossibility,' Mr. Gladstone, supporting Mr. Roebuck, declared Lord Palmerston's and Mr. Stephenson's arguments 'null, valueless, and worse, since they tend to put us in opposition to the world in a contest in which we must necessarily fail.'"

—*Bombay Gazette*: "The Rev. James Paterson, a Presbyterian clergyman, who has been for three years actively engaged as a missionary in the harbour of Bombay, leaves this city (his present engagement having terminated) on Monday for the Persian Gulf, intending to pay a visit to several places of interest in the Tigris and Euphrates valley. He carries with him copies of parts of the sacred scriptures in the Persian and Arabic languages. Mr. Paterson has had many missionary tours. He has travelled for some years in all the Australasian colonies, and even since his engagement in Bombay, besides doing his work in the harbour with the boat which the ship captains kindly gave him when he came here, he has, during some of the weeks of the tossing monsoon weather, travelled extensively over India, addressing Europeans and natives in many of the chief cities. Mr. Paterson preaches tomorrow, we see, on board the s.s. *Mahratta* before leaving. We believe he passes through Bombay on his way back from Nineveh and Bagdad. We wish him success in his travels."

Monday, December 27.

—*Friend of India*: "The Duke of Edinburgh landed at Prinsep's Ghaut about five yesterday evening and entered Government House a little after six oclock. Had His Royal Highness arrived half an hour earlier the arrangements would have been perfect. But darkness began to creep on before half the march was accomplished. As the Prince stood on the grand staircase of Government House by Lord Mayo's side, it was almost impossible to see the semi-circle formed by nearly seventy caparisoned elephants, the house-tops crowded by English spectators, and the streets so filled with Natives that a passage was impossible. Just as the royal salute was fired the spectacle was very fine. From the south gate of Government House right on to Kidderpore Bridge the grassy road marked out by the troops was lined with crowds such as we have never before seen collected in Calcutta. Since morning the streets leading from the native city and country beyond to the plain had been filled by natives streaming on towards the line of procession, where they patiently waited in the sun for hours to see the Queen's son pass by."

"It may be remembered that a German named Oppert, in company with the French Missionary Feron, made a crusade last year into the Corea, to compel the authorities to tolerate and sanction the propagation of the Christian religion and to open their ports to commerce. By extravagant promises a filibustering expedition of 130 men was organized and several ships hired. On landing, Oppert laid siege to a Corean fortress. The garrison was at first too much astonished to retaliate, but on seeing a filibuster make off with a calf, they opened fire and the party were driven back to their ships. Oppert was ultimately, apprehended and sent home for trial to Hamburg, of which city he is a native. He has now been sentenced to three months' imprisonment and payment of the costs—a light punishment. We have not heard what became of his coadjutor, the priest."

—*Englishman*: "Government has decided upon making a railway to the Chanda coal field. The line will run past Hingunghat, and the cotton railway which is in process of construction to that mart will form the first section."

—The *Bombay Gazette* tells us that where ten went to the theatres, fifty years ago, five thousand flock to the doors now. "Managers are no longer dependent upon the opinion of the select few, they rely upon the verdict of a mass—a new mass, a nineteenth century multitude, as entirely different from former playgoers as it is possible to conceive."

—New colors were presented to the 22nd Regiment B. N. I, on Saturday, by the Hon'ble Lady Spencer

—A new General order decides that a soldier, who has been enlisted in India for service in any of Her Majesty's European Regiments and who may subsequently be discharged from the service with ignominy, will not as heretofore be sent to England, but will be discharged in India on completion of his term of imprisonment. Pleasant for India!

—A Mr. Bartlett, contractor for fireworks to be used in honor of the Duke of Edinburgh, set his own house on fire first, by mistake. As soon as he and his family had left it, an extraordinary scene was witnessed. The *Indian Daily News* says:

"The police were quite powerless in dealing with the hundreds of residents of the neighbourhood and sailors and loafers who came pouring in. There were at least five hundreds such both in the house and about the streets. The occupant of the house, who had created all the mischief, had left it with his wife and children; and, as he left, the roughs and loafers poured in, destroyed every piece of furniture they could lay their hands on, plundered the clothes and other small articles of value, and helped themselves most liberally to the beer they found. The police were so weak-handed that at first they could do nothing. And amid the commotion and turmoil, the fire was blazing away, and almost communicating to the police station adjoining, and there was not a fire-engine to be seen! But for the voluntary exertions of those who flocked from the neighbourhood to put out the fire, it would probably have consumed other houses adjoining. As soon as it was seen that the fire would not spread, the fire engines arrived, and the streets were blockaded by large bodies of police, who were directed to search every disreputable person who had to pass out. In this way a great many of the loafers had to refund their unlawful gains, and from the person of one a gold watch was taken. During the *melee* and confusion a great many 'free fights' came off between parties of loafers who had 'elevated' themselves by beer and other liquors. At about 11 p. m. the fire was entirely extinguished; but the noise, turmoil, and confusion, lasted till midnight."

We manage things better than this in Bombay.

—The *Dublin Warder* says: "We know that among the 'High Church' clique—they are no more—the very word Protestant is offensive. But to all Christians of the old English and Irish stamp it conveys a world of meaning. In civil matters it imports the freedom of religion from State control, and of the State from the domination of a priesthood. In spirituals, it signifies a repudiation of all attempts to constitute the clergy 'mediators' in any sense, however limited, on the sinner's behalf. To this Protestantism the people of Ireland will cling all the more earnestly because, at the present moment, looking forth upon the confusion of religious opinion, it is from the clergy, not the laity, they see heresies arising. The claim that 'the clergy' alone shall determine doctrine and discipline is not only unwarranted by a single Scripture text—we challenge the Ritualists to produce their 'proofs'—but is shown by experience to be one which it would be eminently unsafe to concede. The 'Church', as the congregation of faithful men, can take better care of itself, under the Divine guidance promised to it, than a few clerics can take of it, who not only are fallible men like laymen, but too often are wanting in the 'faith' that is prepared to trust the preservation of the Church to the Church's Founder."

—An Oxonion in the *Times*: "Dr. Temple, therefore, is, on Dr. Pusey's showing, to be condemned as unfit to hold high office in our Church because, ten years ago, he was, on a single occasion, associated with writers whose teaching was calculated to produce lamentable results.

"If such a principle is to be accepted, it must not be confined to Dr. Temple. To those who have studied the course of religious thought at Oxford and elsewhere during the past 30 or 40 years it will suggest much.

"Thirty years ago Dr. Pusey was working side by side with a group of able and earnest men in the University of Oxford. The cry against them was loud and fierce. The 'Puseyites' were denounced throughout the length and breadth of England as mere Papists in disguise, as traitors in the camp. Men averse to join in a popular cry saw that their *tendency* was Romewards; one at least, Dr. Arnold, spoke of the reaction towards unbelief which was likely to result from their success.

"Is it, or is it not, true that the result of that movement has been two-fold? Have we not seen, on the one hand, a large secession to a Church which places our own Communion—that of which Dr. Pusey is still an ornament—beyond the pale of salvation? Have we not seen, on the other hand, not one, but many of those whom that movement loosed from their old moorings drift into various degrees and forms of scepticism and unbelief? If to have unsettled many minds, and to have destroyed or shaken their acquiescence in traditional views, even on the most cardinal points, be the worst of crimes, surely no one who knew Oxford in the days immediately before and after the publication of Tract No. 90 can acquit the Tractarians of that day of having done their work effectually. I speak with some knowledge of the feelings of young men resident at the University alike in 1840 and in 1860, and may confidently assert that the unsetting and disturbing effect of *Essays and Reviews* was simply trifling as compared with that of the continued and unceasing attacks on the views current among what may be called the Protestant portion of the Church of England, made by the party which then bore the name of Puseyites.

"Yet Dr. Pusey writes of Dr. Temple as though the general, the too common, attitude of modern mind, as seen at Oxford, were the result of a single publication written ten years ago; and, in a previous letter, he did not hesitate to speak of Dr. Temple on this ground, and on this only, as having the blood of many souls to answer for. Nor has he ever, that I am aware of, recalled one single word spoken during the growth and progress of the Tractarian movement, nor taken one step to sever his own efforts or writings in times past from those of his fellow-labourers who have gravitated towards the Church of Rome."

Tuesday, December 28.

—*Madras Observer*: "We once knew a case where Mr. Maurice's personal application of his theory was brought to the test. A young officer had been awakened by the faithful appeal of a faithful minister of the Gospel, to feel himself on the brink of the precipice of eternal destruction. He determined to abandon his sins, and to give himself up to the service of Christ, so that he had come well-nigh to the verge of the kingdom of God. While he was in that state of mind, a companion induced him to go and hear F. Maurice in Vere Street; he heard the oft-told tale, ye shall be as gods, ye shall not surely die; he sought an interveiw with the preacher, he went away comforted indeed, but it was the comfort wherewith Sodom is comforted by the sins of Jerusalem. If hell is a myth, eternal ruin a fiction, may I not live as I please? And he did please himself and rush back to his sins, like the sow that was washed to her wallowing in the mire. Just then the Crimean war broke out: that young man's regiment was the first called into action, and he was one of the first to fall, but he lived long enough to send a message to the clergyman by whom he was awakened from his sleep of sin for a short period, to say that he now felt the Maurician theory to be a lie, hell to be a reality, and himself a denizen of that fearful abode. It is all very well to speak smooth things and prophesy deceits while the world is spreading its fascinations on every hand, and all is smooth and easy on the broad road which the multitude love to follow; but the awakening will come sooner or later, and God will be found true, and every such man as exalteth himself against the truth of God revealed in His word will be found a liar."

—*Pioneer*: "Chota Nagpore, it has been discovered by Mr. F. Peppe, possesses a wax-producing insect, distinct from the Chinese coccus and the Himalayan wax-insect, from which he has collected large quantities of wax. It was found on the 'Cowa' or 'Arjoon' tree, and treated in the same manner as the lac insect. 'Most of the insects,' we read, 'were just beginning to secrete the wax, and the tree in question was covered with a white powder, which on examination proved

to be minute insects attached to the tree much in the same manner as the lac insect, but more scattered."

—The Steamer Brazilian, 1810 tons, 402 feet in length over all, drawing 16 feet, arrived on Sunday from Liverpool, via the Suez Canal.

—Mr. Blaney has addressed a long letter to the Justices, favoring the gradual introduction of the dry earth system.

—*Bangalore Spectator*: "We have received a copy of the proceedings of Government in the Ecclesiastical Department in reply to a petition from the inhabitants of Mercara to have the Revd. gentleman removed from that station. Mr. Wynch's unconciliating disposition and recalcitrant evasion of all attempts to lead him in a direction conforming to the wishes of the congregation, are so conspicuous that we do not think Government had any other course to pursue than to remove the cause of such religious fermentation. In referring to the personal relation of Mr. Wynch with his congregation, they regretfully arrive at the conclusion that it is not desirable that the Rev. Mr. Wynch should retain any connexion with Mercara, and that the Bishop should arrange for his removal. The Government also impresses on this gentleman the serious results which will accrue to him if he does not abstain in future from all innovation in Church-building, Ritual, and Vesture, not having the sanction of the Bishop."

Wednesday, December 29.

—Galle telegram: "Political affairs in Japan are reported quiet, and the Mikoda's Government now considered thoroughly established.

—The *Times of India* says that the Dockyard and Marine establishments have been so reduced as to effect a saving of 1¼ lacs per annum, and speaks highly of the activity reigning in the establishments. We understand however that Europeans in the Dockyard have to work from 6 A. M. till 5 P. M. This is equal to 14 hours' work in a colder clime. This is excessive, and if continued will turn out to be a mistaken economy.

—The *Sind News* mentions the baptism of a Native female servant by the Rev. Jas. Sheldon, Kurrachee, her master and mistress standing sponsors.

—*Bombay Gazette; Tanna*: "Your Bombay folks will be glad to learn that our Civil Surgeon, Dr. Kiernander, has got a remarkable cure for that fearful complaint, the guinea-worm—hundreds of people flock to him."

Bombay has a remarkable cure of its own,—the Vehar water.

Thursday, December 30.

—The Calcutta illumination is spoken of as a remarkable success.

—*Chicago Journal*: "The editors and proprietors of the *Utah Magazine* have just been excommunicated from the 'Church of Jesus Christ of Latter Day Saints' for attempted free expression of thought on purely secular matters. The 'Saints' are directed by Brigham Young 'not to patronize or read the said magazine.' Now the 'head and front of the offending' of said editors is this, and nothing more, to wit:—

"The Church authority—which is Brigham Young, 'the Prophet, Seer, and Revelator'—has always discouraged the opening and developing of the mineral resources of Utah territory, and has thus signified his sovereign will to his obedient Saints. The editors of the magazine have taken a different view, and have dared to advocate the development of the mineral wealth. The same Church authority, in the plentitude of his benevolence, insists upon the reduction of the price of labour in this territory. The editors of the magazine have dared to express a different opinion. Whereupon the 'Prophet' is filled with wrath that any of his subjects should presume to have an opinion adverse to his, not only upon Church matters, but on matters wholly temporal.

"On the 23rd inst. these editors were arraigned before the 'High Council' for apostacy and heresy, and were tried and expelled from the 'Church of Jesus Christ of Latter Day Saints."

—*Overland Mail*, Dec. 3: "The Archbishop of Canterbury is slowly recovering.—Sir Hussey Vivian, of the Indian Council, has been accidentally shot, and has lost the sight of one eye. Actions have been commenced against Mr. Albert Grant, and Mr. Heritage for a refund of 37,000*l.* to the Marseilles Land Company.—A series of meetings of Colonists are being held in London to protest against the modern policy of England towards her dependencies.—The High Sheriff has declared O'Donovan Rossa ths elected representative of Tipperary.—It is conjectured that while the Sultan is putting forward a new loan there is no probability of a split with the Viceroy of Egypt.

—The postage for letters between England and France is to be reduced to 3d., with an increased weight.

—Negotiations are said to be pending for the transfer of the island of San Domingo to the United States.

The *North British Daily Mail* states that the Rev. Mr. Stern, the Abyssinian missionary, recently identified Prince Bouba Workey, a son of King Theodore, exhibiting in Wombwell's Menagerie at Dundee.

Dr. Temple firmly declines to accede to requests made to him to deny his sympathy with the contents of 'Essays and Reviews.' He has been taking farewell of Rugby, and receiving the homage of the friendly societies of the town at a banquet. In reply to the address, he pointed out the insignificance of social distinctions compared with the universal brotherhood of man, and said that, whilst the upper classes might learn from the lower the supremacy of justice, the latter might learn from the former the importance of cultivation and refinement that would not tolerate vulgarity or brutality. His own special duty was to teach man to love in the spirit of the Bible, and to love their Lord and Master, Christ. In the discharge of that duty he should be acting most in accordance with his own nature when he impressed upon his fellow-men that there is no service they can render God equal to that of helping, cheering and blessing their fellows.

Amongst the deaths recorded this week are—Col. E. G. Hallewell; Lieut. Col. J. W. Dalgety; Major R. Elliott; Capt. J. B. V. Fitzgerald, V.C.; Mr. Q. Jamieson, late Madras H.A.; Rear-Admiral T. Birch; Capt. J. Barrell, R. N.; Commander L. Dacres; Mr. A. Spens, late Bombay C. S.; Mr. D. W. Williams (late of Ceylon); Lady Blantyre; Lady. P. Campbell; Lady Cooke; and Madame Grisi.

—The Emperor in his speech at the opening of the French Chambers, said:

"The progress of science brings nations together. While America joins the Pacific with the Atlantic Ocean by a railroad 1,000 leagues in length, and in all parts capitalists and thinkers agree to unite by electric communication the most distant countries of the globe, France and Italy are about to clasp hands through the tunnel of the Alps, and the waters of the Mediterranean and the Red Sea already mingle by means of the Suez Canal. All Europe was represented in Egypt at the inauguration of this gigantic enterprise, and if the Empress is not here to-day at the opening of the Chambers, it is because I have been desirous that, by her presence in a country where our arms were once rendered illustrious, she might testify to the sympathy of France towards a work due to the perseverance and genius of a Frenchman."

—*Friend of India*: "If the Rangoon journals correctly report the late conference that took place between the King of Burma and the new political agent, his Majesty conversed with more frankness than diplomacy. He could not, he said, be troubled reading the Viceroy's letter, it was too long—good advice is generally prosy—and he therefore had given dierctions to have a *précis* made. The condemnation of the present age is in keeping with his majesty's priestly character. 'Of the four great periods into which the world is divided, three have already gone and this is the last. It is one of great wickedness. The inhabitants of all countries, Kulla,—that is Europe generally—China and Burma are turning wicked. Even in this large assembly very few good people are to be found.' The King probably gives himself little trouble about the feelings of his courtiers, but he should have spared those of his guests."

A Native woman was baptized in Trinity Church on Sunday evening. She was married the next morning to a European.

—*Indian Mirror*: "That stronghold of idolatry, Benares, has been shaken to its foundations by the appearance of a most learned Hindu Pundit who is engaged in a violent and fearless crusade against idol-worship. The Rajah and the Brahmins of the place are afraid of him. None has yet been able to vanquish him in discussion, and his pre-eminence is universally acknowledged."

Friday, December 31.

—With respect to the situation in France, the *Bombay Gazette* says: "A race like the English or American would find in the powers conceded by the Emperor ample room in which to work out substantial freedom, and, by degrees, sometimes swift, sometimes slow, to absorb the effective part of political power. The bases laid down in the imperial documents really contain everything, and the programme in the Emperor's speech is not insubstantial. But already the French seem to want everything at once and it may be that in grasping at too much they will lose all. The Emperor wants to move slowly, and so far as he is willing to go the ground is sure; but it may be doubted whether the impatient French folk will be satisfied with slow and sure progress. There lies the stumbling-block of the Emperor and his new Minister."

—Deaths last week, 310.

—*Poona Observer*: "We hear that the Brahmin community of Poona have excommunicated Mr. Kristna Shastree Chinploonkur and Rowjee Shastree from their caste, owing, it is said, to these learned Shatrees having dined on one occasion with Sir Alexander Grant, Bart., the late Director of Public Instruction at Bombay. The Brahmins have in the meanwhile communicated with Sir Alexander Grant on the subject, and if the story proves to be correct, the said Shastrees will be shown no mercy. Should it, however, be proved otherwise that they had not dined with an English gentleman, they will be admitted into the caste again."

—*Times of India*: "We can supplement the information contained in Reuter's telegram of the 10th December. Private intelligence from Cairo, dated the 10th instant, supplies us with particulars as to the crushing, humilating demands made upon the Viceroy of Egypt by his effete suzerain. But let us start with the arrival at Cairo of the diplomatist bearing the Sultan's ultimatum. Servet Effendi reached Cairo on December 2, and delivered to the Viceroy the firman that the Porte demanded him to accept. During the week, several meetings of council were held, several stormy ones, we believe, at which the Viceroy and his Ministers discussed the terms sought to be thrust upon them. Three well-known men, Cherif Pacha, Minister of the Interior, Ismael Pacha, Minister of Finance, and Shaheen Pacha, Minister of War, strongly advised their master to oppose the Sultan's demands. The British Ambassador, Sir H. Elliot, who was present, advised the acceptance of the ultimatum, and so did the French Consul General, in accordance with instructions received from his Government. In case of His Highness's refusal, Sir H Elliot is reported to have said that he had instructions to telegraph for the English Fleet—with what object we are left to guess. Then the Viceroy, after some time in silent meditation, said, with tears in his eyes—'It is to be; God's will be done,' took up the firman, kissed it, and gave orders that it should be read in the citadel at Cario, at Suez, and at Alexandria. This was accordingly done, on the morning of the 9th December.

"Thus all the demands of the Porte were unconditionally agreed to. These demands were—that the title of Khedive be for ever discontinued; that the direct succession be abolished; that the annual budget be submited to the Porte; that no loans be contracted without sanction; that the army and fleet be reduced; and that the fortification of the country be at once discontinued.

"Anything more crushing then these conditions could hardly have been dictated, except the dismissal of Ismail Pacha, which, it is reported the Sultan at once time meditated, appointing his brother Mustapha (who has ever been intriging against Ismail) in his place."

—*Times of India*: "The Rev. Thomas Corfield, of the University of Cambridge has been appointed to the G. I. P. Railway Chaplaincy at Egutpoora."

—*Englishman*: "A young gentleman named Macdonald, an Assistant in the Bank of Bengal, has committed suicide by cutting his throat with a razor."

TELEGRAPHIC NEWS.

London, Dec. 9th.—Two regiments have been ordered to proceed to Ireland at once.—Lord Claud Hamilton, conservative, has been elected Member of Parliament for King's Lynn.—The Œcumenical Council was opened in Rome yesterday, with grand ceremonies.

10th.—Advices received state that the Egyptian

Digitized with financial assistance from the Government of Maharashtra on 28 February, 2020

Question has been settled, and that the Khedive has unconditionally accepted the terms of the Sultan. A firman settling the relations of the Ottoman Porte with the Khedive has been promulgated at Cairo, Pumina (? Alexandria) and Suez.—The Œcumenical Council was opened on the 8th instant by a salute of artillery from Castel Angelo and Mount Aventine.—The procession, being formed, started from the Upper Aprium of the Vatican, and proceeded to the Cathedral of St. Peter, the whole of the route being lined by the regular secular clergy of the Pontifical City. It was composed of the Pope, 49 Cardinals, and 754 Prelates.—On arrival at the Cathedral mass was chanted by Cardinal Patrizio, the inauguration discourse was then pronounced by Archbishop Teonium (?) and the ceremony was concluded by the Papal benediction.—The Cathedral was thronged by an immense concourse of people, notwithstanding the heavy rain that fell throughout the morning.—At Marseilles 1,500 persons promenaded the streets on the night of the 8th, singing the Marseillaise and protesting against the illuminations in honour of the opening of the Œcumenical Council. Several street lamps were broken, and 60 persons were arrested by the police.—The *Times* of yesterday in a leading article says that the Suez Canal is a decided success, and urges international co-operation to complete it.—M. Rochefort has demanded that the guards of the Corps Legislatif be furnished from the National Guards, and not from the army.—At the Corps Legislatif on the 8th M. Forcade declared that the Government was strong and resolved by reducing revolution to silence it definitely, and to establish liberty throughout France.

20*th*.—Sir Stafford Northcote is reported to have been drowned.—The Anniversary at Londonderry passed off quietly.—Mr. Maine has been appointed Professor of Jurisprudence at Oxford.—The Berlin correspondent of the *Times* telegraphs that France has proposed a general disarmament at St. Petersburgh, Vienna, Florence, Berlin, and probably in London.—The *Sumatra* with the outward Indian Mails left Suez for Bombay on the 19th instant, at 11 a.m., (nine hours before contract time).—The Bombay Mail of the 27th ult. was delivered in London to-day.

21*st*.—Mr. Otway, in a speech to his constituents, said, that Government had received explanations of an entirely satisfactory nature from Russia relative to the Russian advance in Central Asia, and that the safety of the Indian Empire depended upon our ruling for the benefit of the people, and if that were were done the Empire might endure for centuries.—The death of Sir Stafford Northcote is contradicted.—The manufacture of the British Indian cable has been completed.—The Overend Gurney directors have been acquitted.

23*rd*.—The name of General David Capon appears in the obituary of the week.

24*th*.—Further correspondence on the Alabama claims has been submitted to Congress by Mr. Fish, who proposed a resumption of the negociations at Washington. Lord Clarendon replied that in Mr. Reverdy Johnson's treaty, England had modified many firm convictions, and cannot risk entering into further negociations until the terms upon which America will negotiate are more clearly intimated. He was anxious for an early and honorable adjustment, and he was willing to change laws to prevent a recurrence of the difficulty.—The Transport *Crocodile* has arrived at Portsmouth.

27*th*.—The Bombay Mail of the 11th inst. reached Suez on the 24th idem.—The Bombay Mail of the 4th instant was delivered in London to-day.

28*th*.—The French Ministry have resigned.—At the Emperor's request M. Ollivier is to form a new Ministry, faithfully representing the majority of the Corps Legislatif. He is said to be resolved to carry out to the letter the spirit of the Senatus Consultum of the 8th September. The Emperor counts upon the devotion of the Corps Legislatif to their great interest in the country and in bringing into working a regular constitutional system.—The Bishop of Manchester is dead The death of ex-Secretary Stanton is also announced.

29*th*.—The French papers regard the Emperor's letter to M. Ollivier as the commencement of parliamentary rule.—M. Schneider has been re-elected President of the Chamber of Deputies. In a speech he said that the Emperor's letter showed that the sovereign was relinquishing a portion of his personal power It was urgent that a union of parties should be effected in order to consolidate the Empire.—The Chambers have been adjourned.

Miscellany.

—*Public Opinion*: "The higher we ascend the more rarified is the air, the greater bulk is required to impart a given amount of nourishment to the system; this greater rarity excites the instinct of our nature to deeper, fuller breathing, without any effort on our part, and this kind of breathing, as the reflecting must know is antagonistic to consumption, that fell scourge of civilized society which destroys full one-sixth of the adult population. Hence the very suggestive remark of the distinguished naturalist, Buffon,—'All animals inhabiting high altitudes have larger lungs and more capacious chests than those which live in the valleys.' In the same direction is the suggestive statement that in the city of Mexico, situated nine thousand feet above the level of the sea, of one hundred dying annually only three are from consumption; while in our larger cities, but few feet above the level of the sea, eighteen out of every hundred dead perish from that disease. It should therefore be the aim of every student, of every sedentary person, of every invalid, to have the room in which a very large portion of the inactive part of life is spent, as far above the ground-floor as practicable, and in such a situation as will allow the sun to shine into it for the longest portion of each day, for this rarifies the air still more, and still more aids in developing and expanding the lungs by the greater depth and fulness of breathing which the increased atmospheric rarity induces.

PASSENGERS SAILED.

Per *Asie 25th*:

For Marseilles.—Major and Mrs. Quin and two children, Captain and Mrs. Kemmis and infant, Major Chadwick, Mr. Dickson, Mr and Mrs. H. B. Browning, Captain Wyllie, Mr. J. Cawdor, Miss Cawdor, Captain Labaste, and Mr. C. E. Hunter.

Per *Nubia 25th*:

For Marseilles.—Colonel Taylor, Mrs. General Taylor and infant, Mr. A. W. Rusden, and Mr. Nash.

For Southampton.—Mrs. FitzGerald and child, Mr. Gee, Mr. Richard, Mr. J. Soy, Mr. Nicholas, Mrs. Warner and two infants, Mr. Wm. Longridge, Mrs. Davey and child, Dr. Lane, and Mr. James Bain.

For Malta.—Mr. G. Medlin.

For Suez.—Mr. and Mrs. W. Wright, Mr. D. A. Hume, and Mr. P. H. Van Cortlandt.

For Aden.—Hajee Hemcst Bomut.

PASSENGERS ARRIVED.

Per *Bengal, 30th*:

From Southampton.—Colonel Maitland, Captain and Mrs. Stowart, Mr. and Mrs. Nowell and ayah, Mrs. Howard and infant, Mrs. Estill, Mrs. Money and ayah, Miss Green, Miss Menteth, Messrs. H. Turner, J. Riley, C. Pearson, W. Lack, F. P. Brain, N. Strange, T. Cross, A. Lovesay, T. Head, T. Walker, Crawford, Morris, Williams, Mosenthal, Lawrence, Agar Thompson, Conductor C. Tyler, Sapper Knight, wife and child, and Mr. Stewart's servant.

From Marseilles.—Major-General and Mrs. Grant, Baron Sudy, Colonel Farquharson, Capt. Lambert, Capt. de Montmorency, Capt. Lovell, Mr. and Mrs. Forsyth, and two Misses Forsyth, Mr. and Mrs. Chrystal, Mr. and Mrs. Hare, Mr. and Mrs. Melville and child, Mrs. Mead, infant, and servant, Mrs. and Miss Macleod, Mrs. Pernon Jenkins, infant, and ayah, Miss Cunliffe, Messrs. Macpherson, Gall, Tolbert, and Macleod.

From Malta.—Mr. Alfred Symons.

From Suez.—Major General Gordon, Captain Hume, Mr. and Mrs. Le Poer Wynne, and Mr. Walter.

From Aden.—Fourteen natives.

DOMESTIC OCCURRENCES.

MARRIAGES.

WOOD—McGUIRE—Dec. 23rd, at St. Mary's Church, Poona, William Wood, Public Works Department, to Helen, eldest daughter of Mr. T. McGuire, Medical Department, Poona.

WATT—HUNTER—Dec. 24th, at Saint Mary's Church, Poona, by the Rev. G. A. F. Watson, Arthur Chorley Watt, of the Bombay Civil Service, to Henrietta Vary, youngest daughter of John Hunter, Esq., L.L.D., Craigcrook, Edinburgh.

CORDEAUX—JOPP—Dec. 21st, at Ratnagherry, by the Rev. E. N. Dickenson, Edward Cordeaux, Bombay Civil Service, to Harriet Catherine Spiller, third daughter of the late Lieut. Col. Jopp, Bombay Engineers H. E. I. C. S.

SARGENT—COOPER—Dec. 20th, at Lingasoogoor, Deccan, by the Rev. C. Rhenius, M.A., James Forbes Sargent, Assistant Surgeon 5th Infantry Hyderabad Contingent, second son of the Rev. J. P. Sargent, M.A., to Mary Elizabeth, eldest daughter of Colone. A. Cooper, Madras Staff Corps.

COMYN—BARROW—December 28th, at Sholapore, by the Rev. H. W. Bagnell, Frederic Fitzwilliam Comyn, Captain H. M. 4th Rifles N. I., to Henrietta Frances, youngest daughter of Colonel Barrow, Commanding at Sholapore.

DEATHS.

ROBINS—December 25th, at Sehore, Central Provinces, of dysentry, F. Robins, Esq., C. E., Superintendent Bhopal Water Works, aged 33.

BEVERIDGE—Nov. 24th, at Aurungabad, Sarah Maria, the beloved wife of Henry J. Beveridge, Esq., H. H. the Nizam's, D. P. W. aged 25 years and 5 months, deeply regretted.

LEE—Dec. 29th, at the Peadalls, Esplanade, Mr. William Lee, Deputy Assistant Commissary, Commissariat Department, aged, 45, deeply regretted.

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Terms of Advertising: For 8 lines and under Rs. 2; repetition, Rs. 1; for 30 lines and under Rs. 4; repetition Rs. 2; for 50 lines and under Rs. 6; repetition, Rs. 3.

Printed and published for the Proprietors, by JAM PEARSE, Manager, ORIENTAL PRESS, Jail Road, Bombay.—January 1st. 1870.